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## Anthropological News.

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DR. ANTON FRITSCH, Director of the National Museum of Bohemia, we understand, intends to visit England this year, and will most likely contribute a paper to the Anthropological department of the British Association.

CAMBRIDGE PHILOSOPHICAL SOCIETY, Monday, February 18.—Professor Humphry read a paper "On some Points in the Anatomy of the Chimpanzee, and the Consideration of the Term 'Quadrumanous' as applied to that Animal." His remarks were the results of the recent dissection of two chimpanzees, and referred chiefly to the differences between their lower limbs and those of man. He pointed out that the outer condyle of the thighbone is round instead of being prolonged from before backwards, and flattened beneath, as in man. Hence there is comparatively little security afforded by the ligaments in the straight position, and little provision for the maintenance of the erect posture. The bones and joints of the ankles were shewn to be constructed so as to permit free movement rather than to bear weight. With regard to the term "hand", and the objections which have been urged to its application to the lower limb of the monkey, Professor Humphry remarked that, if we use the term to designate a certain modification of the fore limb—a certain deviation, that is, from the ordinary fore foot—we may with equal propriety apply it to a corresponding modification of the hind limb—a corresponding deviation, that is, from the ordinary hind foot. We must not expect it closely to resemble the human hand, but merely to present such a similarity to it as the special features of a hand—viz., the shortness, mobility, and opposableness of the thumb and the relative lengths of the other digits—would give it. Judging by this rule, it is as correct to speak of the "hind hand" of a monkey as of the "fore hand", though, forasmuch as both are employed in progression, it may, perhaps, be better to use some other term, such as "cheiropod", for the designation of the class, leaving the term "bimanous" to indicate the characteristic feature of man. The psychological qualities should not be omitted in considering the distinctive features of man; and the importance of the long, strong, firm great toe in this respect was pointed out. Some other peculiarities in the limbs, and in the prostate gland of the chimpanzee were described.

WHAT IS ETHNOLOGY?—Although so many different meanings have been given to this word, from "heathen" to "anthropologist", we have to chronicle yet another definition, given forth to the world by Professor Huxley. In some lectures at the London Mechanics' Institution, he is reported to have said that Ethnology "might be explained by the phrase Man Fancying, in the same way as the terms Pigeon and Dog Fancying were used to express a study of these particular varieties." Who will add another meaning to this ill-treated word? We trust that Professor Huxley's well-merited sarcasm with regard to the word Ethnology, will be the means of inducing those men of science who use that word, to do so no longer. This step we should hail as a sign of real progress in our scientific nomenclature.

MR. GOLDWIN SMITH has, we understand, been indulging himself at Manchester in an attack on "the anthropologists." We counsel that gentleman to take the trouble to make himself acquainted with the views of "the anthropologists," and then he would not lay himself so much open to be described as "a wild man" and "a rampant orator." Mr. Goldwin Smith

is like a great mass of the British public, who know apparently more about anthropology than he does of it. When Mr. Goldwin Smith likes to make a direct and manly attack on the opinions of some anthropologists, or even on some school of anthropologists, we shall then be ready to give both parties fair play and no favour.

DR. ROBERT H. COLLYER has been appointed Commissioner for the Anthropological Society of London at the Paris Exhibition. He will be happy to render any assistance to Fellows of the Society who may visit Paris during the Exhibition. His address in the Exhibition is "English Department, Class 43."

WE understand that a large collection of objects from Western Africa has been presented by Mr. R. B. N. Walker to the museum of the Anthropological Society. These are now on their way to England.

It is the intention of Dr. R. S. Charnock to make a pedestrian Anthropological expedition across European Russia, and down the Volga to Astrakhan, next autumn.

M. ALEXIS FEDTCHENKO, of Moscow, Loc. Sec. A.S.L., is about to undertake an anthropological investigation of the Finns, and will be very much obliged to any English anthropologist who can facilitate his task by bibliographical indications of descriptions of the Finns in English works.

FELLOWS of the Anthropological Society who intend to take part in the anthropological section of the British Association at Dundee should communicate their names to the Director of the Society.

ABOUT a twelvemonth ago, whilst underpinning the walls of the Mansion House on the western side, numerous bones, both animal and human, were found, the latter chiefly skulls, leg and arm bones, lying about three feet below the surface of the level of the cellars. These remains, we understand, were buried again with great care.

FELLOWS of the Anthropological Society and others who wish to deliver lectures before the Society, under the provisions of Rule 47, have been invited to communicate their names to the Director.

ON April 5th, at eight p.m., Mr. C. Carter Blake will deliver a lecture on the "Bone Caves of Southern Belgium" at the Geologists Association, University College, Gower Street.

ANTHROPOLOGY AT THE BRITISH ASSOCIATION.—The forthcoming meeting of the British Association at Dundee is looked forward to with great interest, and by many with no little dismay. A long controversy has been going on between the Rev. George Gilfillan, of Dundee, and Mr. Gillespie, of Torbanehill, respecting "modern anthropology," and the latter has just published this correspondence in the form of a pamphlet, entitled "The Modern Anthropology as Developed into an Universal Ape Ancestry: can it be held by a Christian Divine of the Straitest School?" The annual meeting of the Association will not take place until September, and in our next we shall have an opportunity of reverting to this subject. In the meantime we would especially warn anthropologists that they must be prepared not to find Dundee a bed of roses. We would counsel more than ordinary discretion on the part of anthropologists as to the subjects to be brought before the people of Dundee. Anthropology in Scotland now seems to hold the same position that it did in France and Germany about the middle of the sixteenth century.

Amongst the important anthropological events which have taken place during the past year, the destruction by fire of the statues of various savage tribes in the Crystal Palace, deserves to be chronicled. Inaccurate as these representations no doubt were, they were the only materials generally accessible to the public in London, by which the popular mind

could render itself familiar with the aspect of many of the races of man. Their loss, in an educational sense, is therefore very great; and it is to be hoped that some casts similar in character to those preserved in the Paris Gallery of Anthropology may soon take their place. These casts should in all cases be coloured with the precise tints of the original skin; and the greatest possible care should be taken, not merely to surround them with all necessary accessories of costume and furniture, but to maintain the expression of the living subject as far as possible. Masks taken from the dead face do not always indicate the true physiognomy of the individual.

**WORKED STONES FROM ZETLAND.**—The discovery which Dr. Hunt made in the Zetland islands of worked stones, has recently attracted much attention from the Edinburgh antiquaries. A short time ago, Dr. Arthur Mitchell read a paper on this subject before the Society of Antiquaries of Edinburgh, and it was declared to be the most interesting read for a long time. We are sorry to find, however, that no light has yet been thrown on the purpose for which these curious stones were manufactured.

**M. ED. LARTET** is the President of the Paris International Congress for Anthropology and Prehistoric Archæology; and **M. de Mortillet**, of 35, Rue de Vaugirard, the Secretary. The following is the list of corresponding members in the Committee of Organisation elected from residents in Great Britain:—**Dr. Blackmore**, **Mr. C. Carter Blake**, **Mr. Busk**, **Dr. Carpenter**, **Mr. Crawford**, **Dr. B. Davis**, **Mr. Boyd-Dawkins**, **Mr. Evans**, **Mr. Fergusson**, **Mr. Franks**, **Dr. J. Hunt**, **Professor Huxley**, **Professor Jukes**, **Sir John Lubbock**, **Sir Charles Lyell**, **Professor Owen**, **Mr. Prestwich**, **Mr. Stuart**, **Dr. Thurnam**, **Mr. Tylor**, **Mr. Way**, and **Sir W. Wilde**.

**SCIENCE AND SPIRITUALISM.**—**Mr. Alfred R. Wallace**, who is known to anthropologists by his advocacy of the unity origin of mankind on Darwinian principles, has become, or at least is at this moment, a zealous spiritualist, and has published his views under the title of *The Scientific Aspect of the Supernatural*. This fact cannot fail to be of interest to those who are curious respecting the idiosyncrasies of men of science. It has recently been remarked that the views held by **Mr. Wallace** on the past and coming unity of mankind "are about on a par in scientific value with **Dr. Cumming's** prophecies." But probably **Mr. Wallace's** views have been communicated to him by some kind departed spirit, perhaps that of the "first man." A more recent contribution to spiritualistic literature by **Mr. Wallace** is to be found in the *Spiritual Magazine* for February 1867. This account is to show that on December 14th last the spirits put a bouquet of flowers on **Mr. Wallace's** table. Deception in this case, we are told, was impossible. Lest we may do **Mr. Wallace** an injustice in giving an account of his researches, we print the account entire:—"On Friday morning, December 14th, my sister, **Mrs. S.**, had a message purporting to be from her deceased brother **William**, to this effect: 'Go into the dark at **Alfred's** this evening, and I will shew that I am with you' On arriving in the evening with **Mrs. N.** my sister told me of this message. When our other friends, four in number, had arrived, we sat down as usual, but instead of having raps on the table as on previous occasions, the room and table shook violently; and finding we had no manifestations, I mentioned the message that had been received, and we all adjourned into the next room, and the doors and windows being shut, sat round the table (which we had previously cleared of books, etc.) holding each other's hands. Raps soon began, and we were told to withdraw from the table. This we did, but thinking it better to see how we were placed before beginning the *séance*, I rose up to turn on the gas, which was down to a blue point, when just as my hand was reaching it the medium who was close to me cried out and started, saying that something cold and wet was thrown in her face. This caused her to tremble violently, and I took her

hand to calm her, and it struck me this was done to prevent me lighting the gas. We then sat still, and in a few moments several of the party said faintly that something was appearing on the table. The medium saw a hand, others what seemed flowers. These became more distinct, and some one put his hand on the table and said, 'There *are* flowers here.' Obtaining a light, we were all thunderstruck to see the table half covered with fern leaves, all fresh, cold, and damp, as if they had that moment been brought out of the night air. They were ordinary winter flowers which are cultivated in hot houses, for table decoration, the stems apparently cut off as if for a bouquet. They consisted of fifteen chrysanthemums, six variegated anemones, four tulips, five orange-berried solanums, six ferns of two sorts, one *Auricula sinensis* with nine flowers, thirty-seven stalks in all. All present had been engaged for some time in investigating spiritualism, and had no motive for deceiving the others, even if that were possible, which all agreed it was not. If flowers had been brought in and concealed by any of the party (who had all been in the warm room at least an hour) they could not possibly have retained their perfect freshness, coldness, and dewy moisture they possessed when we first discovered them. I may mention that the door of the back drawing room (where this happened) into the passage was locked inside, and that the only entrance was by the folding doors into the lighted sitting room, and that the flowers appeared unaccompanied by the slightest sound, while all present were gazing intently at the table, just rendered visible by a very faint diffused light entering through the blinds. As a testimony that all present are firmly convinced that the flowers were not on the table when we sat down, and were not placed there by any of those present, I am authorised to give the names and addresses of the whole party:—Miss Nicholl, 76½, Westbourne Grove, W.; Mrs. Sims, 76½, Westbourne Grove, W.; Mr. H. T. Humphreys, 1, Clifford's Inn, E.C.; Dr. Wilmshurst, 22, Priory Road, Kilburn, W.; Mr. T. Marshman, 11, Gloucester Crescent, N.W.; Mrs. Marshman, 11, Gloucester Crescent, N.W.; A. R. Wallace, 9, St. Mark's Crescent, N.W." The following appears in the *Spiritual Magazine* for March:—*The Flowers at Mr. Wallace's Séance.*—"Having received one or two inquiries from friends respecting the account appearing in the *Spiritual Magazine* of a *séance* at the house of Mr. A. R. Wallace on the 14th of December last, I write a line to say that what is stated perfectly describes the occurrences. I may add that I happened to sit nearer to the table than any other of the party, and that the table was between me and the light, the faint reflection of which was quite evident to me. Almost immediately after our having taken our seats, I noticed something dark, which partly shadowed the reflection of the faint window light, and observing this shadowing to spread over the table, I put out my hand, and to my amazement took hold of a sprig of the *Solanum* with its berry. I then exclaimed that there were flowers on the table, and we all remained quiet for a few moments further, when the light was turned on, and we found the flowers as stated. I can bear testimony to their having been covered with dew of a frosty coldness, as if they had but just passed through the air of the frosty night. It is also as well to add that on coming into the room everything that was on the table was taken off and the cloth removed, so that we sat by a perfectly bare polished table. The cold dew passed off the flowers in a very few minutes owing to the heat of the room.—H. T. HUMPHREYS, 1, Clifford's Inn, E.C., 22nd February, 1867." We should like to hear that the Council of the Anthropological Society of London had appointed a committee to investigate this matter.

DR. JOHN BEDDOE is, we understand, busily engaged in preparing the instructions of the Paris Anthropological Society for the local secretaries and fellows generally of the Anthropological Society.

MESSRS. TRÜBNER & Co. are about to publish an important work by Mr. George Catlin, entitled *O-Kee-Pa, or the History of Some Religious Ceremonies amongst the Mandans*. It will be copiously illustrated. An early application should be made for copies direct to the publishers.

MR. WINWOOD READE is at present studying anthropology under Professor Agassiz and Jeffreys Wyman of America.

THE catalogue of books in the library of the Anthropological Society of London is now passing through the press. At the same time there will be issued by the society a list of works required by the society. Fellows are invited to send in the titles of any works that they think it will be desirable the society should possess.

WE understand that the Anthropological Society of London have under their consideration the desirability of putting on their list of works contemplated to be published, a selection from the writings of the veteran anthropologist, Mr. B. H. Hodgson. Mr. Hodgson is now upwards of eighty years of age, and has done as much in behalf of descriptive anthropology as any living anthropologist.

DEATH OF M. BOUDIN. It is with deep regret we have to announce the death of the distinguished anthropologist, Dr. Boudin, who was president of the Paris society in 1862. This is no less than the third ex-president of the Paris society who has been prematurely removed from their labours since the establishment of that society in 1859. Dr. Boudin's works are known to a wider circle of readers than those of many anthropologists, as he was the author of several works on medical geography and statistics.

ARCHAIC ANTHROPOLOGY OF NEW ZEALAND. The following is an extract from a letter just received from Thomas Tate, Esq., jun., F.A.S.L., from New Zealand. "I am about to prepare a paper for the Anthropological Society on ancient remains found in the cave on the Waiwo, where (from what I can learn) an old type of skull, older than the modern Maori, is found associated with the remains of the moa (*Dinornis giganteus*). These caves are interesting places, the human skulls being also found together with stone instruments like our celts."

MR. HARCOURT BEATTY of Glasgow has just issued the following synopsis of a work, entitled *Ante-Diluvian Politics (Adamite and Pre-Adamite)*, or *a Moral Cosmogony the True Theme of Genesis I to XI*. 1. Introduction—the formidable obstruction which scientific enterprise has encountered and is even now encountering from the fallible deductions of systematic theology. 2. Systematic theology not identical with Revelation. 3. Theology a progressive science,—wherefore much may yet remain to be extracted from Revelation. 4. False alarm of philosophically-minded Christians, owing to an identification of systematic theology with Divine Revelation. 5. The former portion of the book of Genesis one of those parts of Holy Writ least understood by theologians. 6. The total impossibility (upon the "orthodox" theory) of reconciling the two cosmogonies contained severally in the first and second chapters of Genesis—testimony of the best Hebrew critics to that effect. 7. The numerous contradictions of established scientific truths, and the general absurdities which the orthodox or literal exposition of the second and third chapters of Genesis involve, evidences either that the texts in question are not from God, or that the popular interpretation is not the true one. 8. A literal acceptance of the above-mentioned chapters being absurd and untenable, a symbolical or allegorical interpretation the only means of escape from an utter rejection of the sacred text,—so far, at least, as common sense may be concerned. 9. The whole scheme of scriptural symbols, examined with a view to avoid capricious and unjustifiable solutions of alleged allegorical passages. 10.

A general key to the symbols of Scripture, based upon a responsible principle;—a key perfectly adequate to the laying open of all symbolical Scripture, and most especially the acknowledged allegories of Daniel, Ezekiel, and St. John. 11. The first eleven chapters of Genesis thoroughly explained by the aid of this Scriptural key, and shewn to contain a complete secular and ecclesiastical history of that period, hitherto considered prehistoric; such history, however, being (like many of the most antique narratives and traditions of oriental nations), couched in a symbolical and mystical phraseology, constructed, however, upon certain fixed principles of symbolical composition formerly familiar to all the learned castes of the most antique nations of Asia. 12. The existence not only of pre-Adamite peoples, but also of pre-Adamite and of extra-Adamite polities, absolutely demonstrated. 13. A perfect harmony shewn to exist between the earliest known conditions of India, Scythia, Bactria, Media, Persia, Babylonia, and Egypt; and various facts recorded in the alleged allegorical History of Genesis.

*Historical facts related in, or deduced from, the said allegorical narrative.*

1. The origin of mankind referred to a vast antiquity,—an antiquity so remote and so vaguely alluded to, that almost any amount of ages may be supposed to have passed since the appearance upon earth of the first human beings.
2. The existence in the west of Central Asia of a pre-Adamite civilisation of a strictly Ethiopic, if not Nigritian ethnic character; a civilisation involving, among certain others, one particular system of morals and religion, which national system must be regarded as the parent of the most antique Egyptian economy known to the archæologist.
3. The existence in the said centre of primeval civilisation of a certain Hamito-Semitic moral and religious system of a perfectly pure and true character, wherein the worship of the true God, "THE INFINITE" (Jehovah), certainly prevailed, and to which can be traced the origin of that hitherto mysterious and strictly spiritual order of priesthood which is known in Scripture as the "order of Melchizedec;"—an order which, being certainly not proper to the race of Heber, can hardly be regarded as having appertained to the line of "Noah," or even of "Adam,"—that is, upon the supposition of the existence of extra and pre-Adamite races.
4. The parallel existence of a moral and religious system erected upon a very impure and false foundation, a system, however, of a philosophical nature, and the production of great metaphysical reasoning, whence may be traced the origin of all bloody and propitiatory sacrifices, together with those necessary accessories thereto,—an elaborate and sensuous ritual, and a hierarchy of sacrificial ministers.
5. Causes which led to the adoption of these "outward accessories" of worship by the then "elect" nations *i. e.*, the peoples, in the enjoyment of a more pure ethical and religious system.
6. The early erection of a great Scythic, or Scytho-Aryan polity, the first dynastic development of the Caucasian race;—a polity which flourished long before the establishment of the earliest Egyptian, Hindoo, or Chaldean economies known to the archæologists; a polity of which the learned have hitherto only obtained the faintest glimpse, but the existence of which had been asserted by the most far-seeing antiquarians of the last century.
7. The remarkable origin of the Medo-Persian nation, and of their priestly and philosophical order—the "Magi."
8. The origin of the primitive "Chasdim" (or Chaldæan) nation, and of the Brahmanical Hindoos; also the undoubted origin of the caste system of antiquity generally, but particularly that of the Brahmanical Hindoos.
9. The origin of "dualism" in its philosophic and its spiritual aspects, and the cause of its adoption by the Iranian nations.
10. History of Brahmanism down to the establishment of the solar and lunar dynasties, and the division of the Brahmanical priesthood into the "Gaura" and "Dravira" races,—if not down to the establishment of Buddhism in its original form.
11. Origin of the "Gomerian" nations. History of the Druidical Celtæ,

wherein a distinct account is given of their migration from east to west, *i.e.*, from Central Asia to Western Europe. 12. The Assyro-Babylonian and Hindoo "mythology" (as it is vulgarly called, but "allegory" or "mysticism" as it really is), expressive of the same moral facts essentially as is the allegorical or mystical history of Genesis, (i to xi). 13. The origin of Magian and Median "Fire worship," and the first establishment of the true Zoroastrian system.

*Exegetical and other Advantages anticipated.*—A final cessation of that long conflict between natural philosophers and theologians on the ground of the Biblical cosmogony, which, beginning with Copernicus and Galileo, seems to have reached its culmination in the present age,—there being, in fact (upon the allegorical hypothesis), no common ground whereon these parties could possibly meet. A redemption from that oblivion to which ages of mystical ignorance had consigned it, of the most antique history of civilisation and religion that (probably) the world ever saw; a history treating of times which for want of sufficient light upon the symbolical records and language of antiquity, have hitherto been regarded as "pre-historic" and even "mythical." A rational, consistent, and probable explanation of all those difficult and clearly symbolical portions of the Mosaic cosmogony, and subsequent history down to the era of Abraham, the contemplation of which has staggered some of the most "orthodox" and pious; has evoked honestly expressed scruples from some of the most candid, and has provoked infidel sneers, if not infidel derision, from some of the most thoughtless inquirers. Lastly, a most felicitous reconciliation of many of the so called Gentile "Myths" (Persian, Assyrian, Hindoo, Greek, etc.) with most of the facts recorded in the Mosaic narrative.

THE MOSCOW ANTHROPOLOGICAL SOCIETY.—The following is the list of papers read in the first four sittings. Schrirowsky.—The Fossil Man of the Tertiary Period; Study of the most Remarkable Crania of the Diluvian Man. Gatseck.—On Crania Found in the Tombs of Ancient Russians. Pyictorsky.—On the Measurements of Skeletons and the length of Bones in Different Races of Mankind and the Anthropomorphous Apes. Fedtchenko.—The Crania of Egyptian Mummies, and on the Researches of Pruner-Bey on the Origin of Ancient Egyptians. Gerz.—On the Processes of Preserving Bodies used in Old Egypt. Reresnitzky.—On the Principal Characters of the Negro. Bogdanoff.—On Macrocephali. Sontzoff.—On the Ancient Graves of Russia. Kertzelli.—On Buddhism. Jaenger.—Indo-European Origins after the Discussion of the Paris Anthropological Society. Fedtchenko.—On the Relations of Linguistic Anthropology, according to Broca. Fedtchenko.—On the Aztecs; on the occasion of pretended Aztecs visiting Moscow. Sokoloff.—On the Anatomical Monstrosity of the pretended Aztecs. Belgaeff.—On the Origin of the Great Russians.

DESCRIPTIVE ANTHROPOLOGY IN RUSSIA.—An anthropological exhibition is to be opened at Moscow on the 17th (29th) of April. It will consist of a series of figures representing the inhabitants of all the provinces of Russia and the Slavonian provinces of other countries, dressed in appropriate costume, and of a collection of the natural productions and manufactures of each province. The Russian empire alone will be represented by 265 figures. Public lectures, explanatory of the objects exhibited, are to be delivered in the beginning of May.

The following paragraph is from the *Sentinel of Freedom*, Newark, New Jersey, U.S., Dec. 11. "Traces of prehistoric civilisation have been found in St. Anthony, Minn. A trap-door, secured by a curiously shaped lock, was discovered in the floor of a cellar, and upon pushing investigation further, it was opened, and a spiral staircase, leading down one hundred and twenty-three steps, appeared. It ended in a passage which led into an



artificial cave, about which were strewn iron and copper instruments, and at one side of which was an elevated platform and rude seats. A stone sarcophagus was also found in another apartment, which on being opened disclosed a human skeleton."

### ON THE SKULL OF DANTE.

*To the Editor of the Anthropological Review.*

Shelton, Staffordshire, Jan. 24, 1867.

Dear Sir,—I have received the following communication, which forms a postscript to his letter on the skull of Dante in your last number from my friend Professor Welcker. It is of considerable interest, and I trust you will afford it a place in the *Review*. I am yours faithfully,

J. BARNARD DAVIS.

"Halle, 16th January, 1867.

"My highly-esteemed Friend,—Permit me to make some supplementary communications to my letter to you 'On the skull of Dante.'

"A very weighty vote for the genuineness of the mask of Dante is found in the splendid work of Charles Eliot Norton, issued in commemoration of the six hundredth year jubilee of Dante—*On the Original Portraits of Dante*, Cambridge, Massachusetts, 1865. This book, but fifty copies of which were printed, appears to have had only a late and limited distribution on this side the ocean. I have to thank the good kindness of the renowned Dante-inquirer (Danteforscher) Witte, for a knowledge of this work, whose hands it reached in October of last year, after I had sent my letter to you away. Since your equally instructive and kind letters to me contain no mention of this excellent book, I presume that it has hitherto escaped your notice. I might rejoice at finding my views, and the position I have taken in many points, repeated in this work. The very skilful author, who gives an excellent photograph of Giotto's portrait of Dante, and also a copy of the mask, placed in the same position, declares his opinion of the perfect agreement of the two.

"It is the same face with that of the mask; but the one is the face of a youth, 'with all triumphant splendour on his brow;' the other of a man burdened with 'the dust and injury of age.'" (P. 18.) The question I put forth, whether in Dante's time death-masks were already used, we find touched upon at p. 11. Norton also expresses himself as not being quite sure upon this point. He remarks that, according to Vasari's testimony, this art came into use in the second half of the fifteenth century, and that the death-mask of Brunelleschi, who died in 1446, is alluded to by Bottari. But Norton presumes that so simple an art might very well have been employed at an earlier period than that of Brunelleschi, and that the friend and protector of Dante, Guido Novello, in order to obtain a first draft for a bust to be executed at a later time, would have taken a death-mask.

"On the 'mask' Norton finds the definite characters of a *death*-mask. 'It was plainly taken as a cast from a face after death. It has none of the characteristics which a fictitious and imaginative representation of the sort would be likely to present. It bears no trace of being a work of skilful and deceptive art. The difference in the fall of the two half-closed eyelids, the difference between the sides of the face, the slight deflection in the line of the nose, the droop of the corners of the mouth, and other delicate, but none the less convincing, indications, combine to show that it was, in all probability taken directly from nature.'" (P. 14.)

"We learn from Norton that three Dante masks (probably joint copies of the original mask preserved by the painter Tacca) exist in Florence. One in possession of the painter Kirkup, one with Professor Ricci, the third the

Torregianian mask. The one communicated by North in three photographic representations, is that of Kirkup's. This, so far as I can discover, agrees in all parts with the Torregianian. It is the Torregianian mask, with the omission of the cap (Focale). It has exactly as much forehead, and as much frontal and temporal hair, as in the Torregianian mask; the cap leaves uncovered

"Thus the repeated and careful comparison of the portrait by Giotto, the mask, and the skull, leads to the result that the mask and skull are authentic. These little notes I should like to have appended to my former letter. Adieu.

"Your most devoted friend,

"HERMANN WELCKER."

## WAGNER ON THE OCCIPITAL LOBE OF MAN AND APES.

### A LETTER TO DR. JAMES HUNT.

HONOURED SIR,—I perceive, from the reports of the Anthropological Society, which I have only lately seen, that you had undertaken the translation of Carl Vogt's *Lectures on Man*. If you share my opinion that every person should contribute his mite to the truth, then I am sure you will excuse my taking the liberty of drawing your attention to an important error in the above work, which must necessarily escape the attention of every person who has not the original treatise to compare with.

An author who criticises and sends forth his publications so rapidly cannot work with desirable correctness; and often (so say some great authorities in Germany) his sparkling arguments would fail if he had studied the views of his author more minutely. I venture, therefore, to send you a copy of a small treatise which had for its object to find out a method by which to express the size and development of the cerebral surface. My treatise is thus a sequel of that which my late father, Rudolph Wagner, has entitled, *Vorstudien zu einer Morphologie und Physiologie des menschlichen Gehirns als Seelenorgan*. You will have found the results stated in the treatise in the first part of Vogt's *Lectures on Man*.

Vogt supports his sole proof, which he gives (i, pp. 211–214) for the view that the microcephale has an occipital lobe at least as large as that of the ape, upon a false quotation from the work of my father. If you will have the goodness to read note 9, p. 12 of my treatise, you may convince yourself of the error committed by Vogt. You will perhaps kindly rectify it, should a second edition appear of your translation.

I trust you will not consider it an act of presumption to request you as President of the Anthropological Society of London to rectify this error. You will no doubt pardon the zeal of a young man who takes great interest in anthropological studies, who was favourably situated to pursue such studies both under the guidance of his father, and from having had at his disposal the rich collection of Blumenbach. The death of my father, of which such honourable mention is made in the report of the Anthropological Society, has caused a change in my position, and I have turned my attention to a different field. Fate has, in singular manner, directed me to the city in which the venerable Blumenbach was born. Some years since, the little street in which the house he was born in stands, has changed its name and is now called "Blumenbach Street."

I perceive with great pleasure that Mr. Bendyshe has translated Blumenbach's anthropological treatises into English. You will perhaps be kind enough to inform him, that if he desires to have some notices or information concerning Blumenbach's works or collections, I may be able to assist him, as I possess several of the author's editions, *e.g.*, his contributions to natural history, second edition, enriched by marginal notes in

his own handwriting. I may also state that my father was the immediate successor of Blumenbach in Goettingen (1840), and up to Easter, 1864, I myself occupied the place of assistant at the Anthropological Museum of Goettingen, and was preparing for press a catalogue of the cranial collection when the death of my father interrupted my labours. I take this opportunity of assuring you of my high consideration.

DR. HERMANN WAGNER,  
Professor of Natural History at the gymnasium of Gotha.

CEREBRAL MEASUREMENTS.\*—Dr. Hermann Wagner, son of the lamented Professor Rudolph Wagner of Goettingen, has lately published a treatise on this subject, in which he complains of a misstatement made by Dr. Vogt in his recent work, *Lectures on Man*. Referring to Table II, containing the results of the measurements made by his lamented father, Dr. H. Wagner makes the following remarks:—"I take this opportunity to draw attention to an error committed by Dr. Vogt, in his recent work, *Lectures on Man*. This author refers to the above table as affording a proof that the microcephalous possesses an occipital lobe as large as that of the ape. After quoting some remarks of my late father on the difference between the simian and the microcephalic brain as regards the occipital lobe, Vogt continues thus:—'Now, gentlemen, I have taken the trouble of subjecting these proportions to measurement, and as I myself have no materials at command, I have measured Professor Wagner's delineations. I have, in the engraved brains of a microcephalous and a chimpanzee, measured two distances on the left side; the first from the apex of the brain to the vertical fissure which separates the posterior lobe, the second from the above fissure to the end of the posterior lobe. I find for these measures in the chimpanzee; length of the anterior lobe = 76 millimètres, of the posterior lobe = 21 mm. In the microcephalous; length of anterior lobe = 75 mm., of the posterior lobe = 20 mm. I farther find, from Wagner's measurements of the cerebral surface, that it is to the surface of the posterior lobe: mean in eight males = 100:16·2; that, on the contrary, in the microcephalous, the proportion is = 100:68·5; that, therefore, the posterior lobe presents a surface four times greater than in the adult man; that, therefore, the idiot has a posterior lobe at least as much developed as the ape. Result. The posterior lobe is in the microcephalous just as large as in the ape, etc.' Now, as regards the first point, it is well known that perspective drawings do not admit of measurements; moreover, a glance at Table II shows at once that, in this case, the right proportions cannot be expressed by the extension of a single length. As regards the second point, we find in Table II the convex surface of the frontal lobe, 282; parietal, occipital, and temporal, 614 approximately; whole brain, 896. Vogt now takes the surface of the three lobes, which, on account of the smallness of the brain could not well be divided, to represent the surface of the occipital lobe alone, simply because the number happens accidentally to stand under that heading. He thus obtains the proportion of the whole brain to the occipital lobe = 100:68·5, without in the least considering that there exists neither a human nor a simian brain in which the occipital lobe attains 68·5, that is to say, two-thirds of the whole cerebral surface, which would only leave one-third of the whole surface for frontal, parietal, and temporal lobes. This mistake upsets the whole of his argument." We have, in the interest of science and in justice to the late Professor Wagner, thought it right to transcribe the whole passage, feeling assured that Dr. Vogt will take the correction in good part, and rectify his error at the first fitting opportunity. As regard Dr. Wagner's treatise, to which we may recur on a future occa-

\* *Maassbestimmungen der Oberfläche des grossen Gehirns*. Goettingen: 1864.

sion, we would merely observe that, though not rich in results, from the small number of brains subjected to measurements, it suggests various improvements in method, and shows the author to be a painstaking inquirer. Additional tables, rectifying some of the results previously obtained, will render the essay useful to such as possess Professor's Wagner's *Introduction to the Morphology and Physiology of the Brain*, to which it forms an appendix.

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*To the Editor of the Anthropological Review.*

Kulladghee, June 10, 1866.

DEAR SIR,—I beg your acceptance of the small pamphlet herewith forwarded. It embodies the views of a Parsee, a native of India, on the causes of the immense gulf that separates the Europeans from the Hindoos, morally, intellectually and physically, and the *rationale* thereof grounded on the principles of hereditary transmission, which are the recognised basis of the science of man, which your ably conducted periodical is established to promote.

The following extract from a letter penned about a fortnight before the receipt of the last number of your *Review*, will show how much my opinions coincide with those embodied in your article on "Race in Legislation and Political Economy," wherein the question of race as an important element in "the survey of human nature and life" is so admirably, so temperately, so ably and so convincingly argued.

"You may perhaps think that I lay more stress on the fact of hereditary transmission, that I have a stronger belief that it is through the gradual and painfully slow discipline of centuries and not in the course of a few generations that India's thorough regeneration can and will be effected, than is warranted by facts or philosophy; and that I take no account of the physical agencies, the social phenomenon, the political antecedents—in a word, all the natural causes which have contributed to bring about her degraded and lamentable condition. Without making light of, much less ignoring, the historical antecedents, the social associations and environments, and the physical causes whose operation is indisputable, I beg to assure you, Sir, that my belief is founded on several years' experience of the influence of heredity on individuals of different races, castes, and creeds, as well as of one and the same community; and I feel convinced that no native of India, whatever may be his birth, rank, caste, occupation, or religion, and however highly endowed by nature or improved by culture, has been known or may possibly be able to equal or even approach Europeans under similar circumstances, as to fortune, birth, profession, caste, colour, or creed, and that the natives of India, transplanted into foreign soils, where nature is more propitious and the artificial or natural surroundings are more favourable to their development, morally, intellectually, physically, will not be able at once to attain to the intellectual calibre, the physical stamina and moral grandeur, the strength of character and will of their neighbours; no matter how well directed be his energies, and assiduous and steady his efforts in pursuit of the ideal, the sight of which might fire him with the ambition of realising it."

Now, if the potency of race is so influential in producing such differences among cognate races, how much more puissant must be its influence on those "separated from Englishmen by such broad lines of demarcation as the Negroid and Mongolic populations of Central Africa and Eastern Asia?"

But my object in troubling you with this letter is not so much to obtrude the fact of my opinions being at one with your own, as to point out how superior in this, as in some other respects, is Mr. Herbert Spencer's philosophy to Mr. Mill's. He not only recognises the power of social and moral influ-

ences, but takes into account in conjunction with these the organic conditions and the transmissible mental constitution of the races, which again he shows are susceptible of undergoing modifications under the influence of social, moral, and physical forces, which are ever changing, brought to bear on them for thousands of years, and not in the insignificant space of time which has elapsed since the dawn of authentic history. And not only in this department of the science of man does he reconcile the conflicting doctrines of the two schools of thinkers, but in psychology also is his philosophy sufficient to effect the reconciliation between the *à priori* hypothesis and the experience hypothesis, by regarding knowledge as well as character or psychical and physical peculiarities, feelings and faculties, as acquired not only by individual experiences, but also by the experiences of remotest ancestors organised in the race.

This sense of his superiority it is that lately elicited a communication from me to the address of the Secretary to the Bombay Branch of the Royal Asiatic Society, a copy of which I beg to enclose herein, and which you are welcome to make use of in any way you please. Trusting you will excuse this trespass on your valuable time. I remain, dear Sir, your most obedient Servant,

NOURAJA BYMAIJ.

*"To the Secretary to the Bombay Branch of the Royal Asiatic Society, Bombay.*

"Kaladghee, June 5, 1866.

"SIR,—In forwarding to you the accompanying copy of a letter addressed by me to Mr. Herbert Spencer, I solicit the favour of your laying before the members of the august and respectable Society of which you are Secretary, this my humble but earnest appeal to their generous disposition, as well as to their sense of duty, for according a handsome support to that distinguished philosopher, so as to enable him to continue his labours in bringing to a successful completion the work mentioned therein, which is destined to be the crowning glory of British genius, and to shed the greatest lustre on the British name, and which the author has signified his intention to discontinue for want of a sufficient number of subscribers, entailing a drain on his private purse which he can ill sustain. It cannot surely be expected that a writer should incur a continuous pecuniary sacrifice, and yet go on favouring the world with a series of works destined for immortality. It would not only be the height of presumption on the part of a native of India like myself to point out the supreme excellencies of that eminent thinker and writer, and his unequalled merits as the founder of a new system of philosophy, but it would be an insult to the intelligence of a body of the most eminent literary and scientific men that this Presidency can boast of. Equally needless and supererogatory would it be for me to urge his claims to the patronage of that body by any very elaborate piece of ratiocination. His hitherto published writings possess too conspicuous and sterling merits, and the members of the Society to which I have ventured to address this letter, have too much perspicacity and penetration to need any eulogy on my part to commend them to their favourable consideration.

"You will, I hope, agree with me in supposing, that none of the members of your Society, who is at all acquainted with Mr. Spencer's writings, would make light of the claims he has established on the esteem, admiration, and gratitude of mankind, and that it would be something akin to the discharge of a debt, if they, one and all, contributed their mite towards enabling him to add immensely to the obligations under which he has laid Englishmen and natives alike (not to speak of Europeans and Americans as well), and to his title to rank with the highest orders of minds—with an Aristotle, a Bacon, a Bentham, or a Comte.

"I beg, therefore, only to remind them of the duty they owe, not only to their illustrious benefactor, but to themselves, as the *élite* of the Bombay community, capable of appreciating and rewarding the merits and services of their greatest philosophers, and of thereby not only signalising their superiority to their brethren in England, who have to all appearance suffered him to discontinue his valuable labours, but themselves to be robbed of the most precious of gifts with which they could be blessed, and which they could easily have secured by a judicious and timely exercise of patronage, but also of rescuing the British name from the ignominy they have earned by the want of encouragement on their part which I so deeply deplore.

"In concluding this appeal to their good sense and sagacity, as well as to their generous feelings, I beg to solicit forgiveness of the Society for this piece of extraordinary liberty I have ventured to take, by addressing to such an exalted assembly, what might I fear appear to them an impertinent epistle. May I also beg their acceptance of the pamphlet alluded to in the letter which accompanies this, and to remain, Sir,

"Your most obedient Servant,

"(Signed)

"NOURAJA BYMAIJ."

THE AZTECS.—In volume iv, 1856, *Transactions of the Ethnological Society of London*, there is a paper by Mr. Cull and Professor Owen on this subject. I was present when the paper was read. The children, a boy and girl, reported to be brother and sister, were at the meeting under the care of a Mr. Morris, and the general opinion was that they were little idiots. I considered them to be a Zambo-Mulatto breed, not Aztecs of America, but from Central America. Since that period they have been exhibited by Mr. Morris. In *Daily Telegraph*, January 8th of this year, there is a long account of the Aztecs, their marriage, and that a fashionable wedding-breakfast had been provided by them at the Hanover Square Rooms. The article in the *Telegraph* alludes to them as *crétins* and as *brother and sister*. Professor Owen is lugged in thus, "It is some satisfaction to know that Professor Owen has given an adverse opinion to the original hypothesis of their close consanguinity." When and where? "Maximo Valdez Nuñez and his bride Bartolo Vasquez are very much alike—especially Maximo—but they are not the children of one father and one mother." This is but a mere assertion, how about the fact? In the *Journal Encyclopédique*, par B. Lunel, Paris, 1857, article "Aztèques," tom. ii, p. 337, is a letter communicated by M. Boursier, late French Consul at Quito, which he had received from General Various, formerly Governor of San Miguel in the republic of San Salvador. The following is an extract from said letter. "When on my way," says the Governor, "to visit the district of Usuttan, I met Raymond Selva, who was going to the farm of Leon de Avila. We arrived at Jacotal, at which place I remember seeing the two children, *a brother and sister*; they were curious-looking and small. Continuing my journey, I observed to Selva, that if the mother, a poor woman, could exhibit them in Europe, or through some intelligent person, she would reap a fortune for them. On arriving at Jacotal, Selva said he would propose to the mother to give him the possession of them, and to share profits with her; that this could easily be done if I used my influence, which I did. Selva took charge of the children and prepared to leave by the river San Juan de Nicaragua, accompanied by a Yankee. Selva was concerned in an Indian outbreak at San Juan, was made prisoner, and received fifty lashes. The Yankee got away with the children to the United States. Some time afterwards, Selva told me, that wishing to get back the children and the profits for exhibiting them, the Yankee refused to comply, when Selva went to law with him. Selva subsequently sold the children to the Yankee for

£3,600, who took them to London. The mother of these children is a vigorous Mulatto, the father is a Mulatto; as to the children being Aztecs is a fable. They are idiots; they were known in the country as *monitos*, or little monkeys."—A TRAVELLER IN THE NEW WORLD.

EXTRACT OF A LETTER FROM J. S. WILSON TO W. BOLLAERT.—"Quito, Jan. 19, 1867. My journey to Canelos will enable me to send a paper to the Royal Geographical Society. I endeavoured when there to obtain information of interest for the Anthropological Society. I obtained the measurements of the heads of eight Indians of rather impure breed, who carried our baggage down to that country. On our return, we got thirteen Indians to accompany us, but the rascals deserted us before they reached the first white settlement. I intended to have taken their measurements next day. I have made a bargain with a trader in Canelos to obtain some skulls of the Jívaros. These he will buy of their enemies, the Canelos. Having seen the question mooted by the fact of Mr. Blake having extracted from an Indian tomb in Peru a skull with human hair attached, I have obtained two samples of hair at Canelos, to show that the colour of the hair of the Indians is by no means invariably black, nor invariably coarse. I shall communicate my observations as soon as I have got them in order, and send the samples of hair with them.

WHO WERE THE ANCIENT BRITONS?—The *Medical Times and Gazette* gives the following account of the Rev. W. Greenwell's recent lecture:—

"Most of our readers notice at times paragraphs in the newspapers detailing the accounts of the examination of ancient burial mounds by the Rev. W. Greenwell. They may also be interested in the controversy now going on with regard to the round and long head, and the round and long barrow question. They may, besides, wish for materials for settling the question, who were the ancient Britons? A few years since, as an eminent French archaeologist says, the name Gothic was applied to almost all the buildings from the eleventh to the sixteenth century. Are we more precise in our use of the word Celtic to any pre-Roman remains in Britain and France? Are the inhabitants of these islands even more mixed than is commonly believed? Did a mixture of Berber and Basque from Africa and Spain, and of Lapp from Scandinavia, precede the mixture of Belgian, Celt, Frisian, Dane, and Norman? In order to furnish materials for thought on these topics, we propose to give some notes of a discourse delivered last Friday evening at the Royal Institution by the Rev. Canon Greenwell, in which he presented a summary of his researches. The east wolds of Yorkshire—the place where the principal explorations have been made—were described as a somewhat quadrilateral district, of moderate elevation, with its surface varied by deep waterless valleys and rounded chalk hills, like the Wiltshire downs: covered with scanty herbage, thorn, furze, and ling, little wood, and no animals; bounded on the south by the valley of the Humber, on the east by the sea, on the west by the York valley. Now, there is evidence that this district was largely cultivated in pre-historic times—evidence derived partly from the occasional discovery of the site of rude circular wigwams from fifteen to twenty feet in diameter, sometimes excavated in the ground, sometimes built above it, and sometimes still retaining vestiges of a rude stone bench around, and of a central hearthstone whence the smoke ascended through the roof. Such vestiges, however, are soon obliterated by the plough. There is no evidence of large camps; the people were probably divided into small tribelets. The trackways by which they went to the nearest stream to fetch water are yet visible; and the territory seems bounded on the north by an earthen mound with fosse, nearly twenty miles long—whether for defence or as a landmark seems uncertain. It is most likely that the people who inhabited these wolds got their food by

hunting in the swamps and thickets which bounded them, and which, whilst affording covert to animals, offered scarce any habitable or defensible positions for man. Who were these people? Without borrowing from Ptolemy the names of Brigantes and Parisii, Mr. Greenwell proposed to determine this question by examination of their remains; and has come to the conclusion that there were two races, of which one inhabited the district first and alone, whilst at a later date they existed side by side with another race which intruded itself amongst them. He is led to conclude that the earlier people were a long-headed or dolichocephalic people; that they buried their dead under barrows, tumuli, or mounds of an oblong shape—from three to four times as long as broad—generally lying east and west, with one end larger than the other, and the primary interment under the large end. By the term primary interment is meant, of course, the first body buried. Many other burials may have succeeded, the bodies being placed in part of the circumference, and the mound enlarged to cover the new bodies. Let us say, by way of parenthesis, that the general plan of mound burial seems to have been identical all over the West of Europe, England, Ireland, and Brittany. The body was placed in a square chamber, constructed in the best method available?—in some places a humble square excavation into the chalk, covered over with a pile of stones; in other magnificent instances which abound in Western Brittany, a huge chamber formed of colossal stones, one at the bottom, one at each side, and one for a cover; this chamber, too, perhaps, with a vestibule or wings added. But, in any case, the whole was covered with a huge mound of earth. These mounds are now in the farmer's way; they are perpetually levelled by the plough; thus in time the central stones (if any) become exposed; people see one huge stone atop, supported by others, tablewise; they overlook the fact of the interment; or the bones are scattered and forgotten, and the denuded stones pass with the vulgar as Druidical altars; and the solemn circles of stone set up to mark and dignify the burial-place, inspire the brains of antiquaries with notions of a primæval worship of the serpent that tempted Eve, or of some diabolical attempt to figure the signs of the Zodiac. Were the matter sufficiently medical, we should be glad to treat of *menhirs* and *dolmens*; but we must stick to ethnology. The elderhood of the long barrow, and of the long skull found therein, is, according to Mr. Greenwell, evident—first, from the total absence of metallic remains, and from the abundance and excellence of the flint implements, which are superior in finish to those found in the assumed later barrows along with bronze. Secondly, from evidence of cannibalism. This evidence consists in the discovery of bodies buried, as is believed, at the same time with the primary interment, and never disturbed since: in one case so many as eighteen bodies were found at the east end of a long barrow; of men, women, and children; the bones scattered and broken, and in such a way as could only have been done with the recent bones. In the long barrows in the wolds, the bodies had evidently been burned, although the action of the fire was in some instances very incomplete. It seemed as if the bodies had been deposited, then covered over with a layer of chalk and flint, and wood heaped on the top of this, so as to burn the body within, and weld the covering into a compact, half-vitrified mass; but in many cases the action of the fire was evidently very imperfect. In one case, over a mass of burnt chalk and bones 35 feet long and 3 feet high, had been raised a mound of chalk, rubble, and earth 140 feet long, 50 feet wide, and 7 feet high. The skulls found in the long barrows, according to Mr. Greenwell, illustrate Dr. Thurnam's alliterative axiom—long barrow, long skull. The face is upright, with no tendency to prognathism; the forehead, on the whole, narrow, but not receding; the superciliary ridges only slightly projecting, and the middle of the skull along the line of the sagittal suture assumes to some extent a keel-shaped form. The parietal prominences are ill-



developed and much rounded off, and the upper part of the occipital region is very projecting. Judging from their bones, these people were probably not more than 5 feet 5 or 6 inches in height, and probably of pleasing appearance, with soft rounded features, and an absence of ruggedness of outline in the skeleton. In Mr. Greenwell's opinion, they were the earliest inhabitants of these wolds, for no sepulchral remains of any race before them have been found. He thinks that we must look to Spain and North Africa for a people similar to them. The Basque head is decidedly dolichocephalic. The paucity of long barrows tends to show that the population at the time of their erection was but scanty. The round barrows of the later race are very abundant. They are of various sizes, ranging from 15 feet in diameter to above 100 feet, and in height from 2 feet to near 20 feet, the most common being about 50 feet in diameter and 5 feet high. In shape they are like a flattish inverted bowl; they are usually formed of surface soil and chalk rubble, and they generally crown the heights. They were, no doubt, erected only over the remains of the chiefs of the people and their families. In some cases, perhaps, the wives and children and attendants of a distinguished chief were slain and buried with him, and it is not uncommon to find a very young child occupying the central place in a large barrow. The ordinary dead were doubtless buried without barrows in cemeteries, and at one of these places (at Elton, near Beverley), in making a railway, above seventy bodies, placed in the ordinary "British" manner, were discovered. Mr. Greenwell also referred to the circles formed of stones, earth, etc., intended to preserve the barrows from desecration. These barrows also afford evidence of burial with burning and without it, the latter being the more prevalent mode, due, doubtless, to the scarcity of wood. In some cases both were adopted contemporaneously. When unburnt the bodies appear to have been interred with their clothing, with the knees to the chin, most frequently on the left side, sometimes being laid on the ground, and sometimes in a cist formed of four or more stones set on edge with covers. At Gristhorpe, a perfect skeleton was found in the hollow of a tree, which, from its colour, has been termed "the Black Prince." The remains of burnt bodies have been found in various positions in urns or small hollows. In the latter part of this discourse Mr. Greenwell gave full details of the investigation of several series of barrows containing unburnt and burnt bodies. In the former, besides the bones of persons of all ages, the investigators came upon relics of the funeral feast, broken bones of wild oxen, deer, swine, and goats, potsherds, flint chippings, etc. In the barrows containing the remains of burnt bodies they discovered, besides many flint implements, bronze daggers with bone handles, ornamented urns, food vessels, and drinking cups. The bodies of males in many cases were associated with stone weapons and implements, and those of women with stone rubbers or corn crushers, flint knives or scrapers, jet and amber necklaces, buttons, and other ornaments. Bronze celts and other weapons are also found. The skulls of the people buried in the round barrows present two distinct types, as well as a third, possessing the characters of both combined, probably descended from a mixture of the two. One type is that of the long-headed race already described; the other, that of the intruding conquerors, was of a round-headed people, with an average stature of 5 feet 8 or 9 inches, a broad head, especially square in the hinder part, and a high forehead, the parietal bosses being strongly developed, and the occiput so much flattened as to suggest the idea that it had been made so by artificial means. These people must have presented a savage appearance, as all their features were prominent, the mouth and eyebrows projecting, and the cheek-bones high and angular. With regard to their origin, Mr. Greenwell considers that we must look to the North of Europe, as they approach in the type of their skull to that of the people of the stone age buried in the chambered barrows of Denmark, who may

have been allied to the Lapps, the representatives of a race at one time probably widely spread over the North of Europe. In conclusion, Mr. Greenwell alluded to the objections made to his view of the antiquity of these people. He stated that Cæsar and Tacitus testified to the use of iron by the Britons of their time, and affirmed that no iron had been found in any of these barrows, and that hitherto no evidence of Roman influence had been discovered in them. He said that, however easy it might be to say to what period they do not belong, it is impossible to give more than an approximative date to them. With more extended researches we may be able to arrive at more certain conclusions. 'In the meantime it is safer not to lay down any specific date, but to say, what we can with confidence do, that they belong to a time which ends a century or two before the occupation of Britain by the Romans.'

THE EMANCIPATED NEGRO.—Mr. Munro, the British Consul at Surinam, in a report to the Foreign Office, describes the immediate effect of emancipation on the Negro slaves in the Dutch colony. On the 1st of July, 1863, the freedom of the slaves was promulgated, and the rights and privileges of freemen were accorded to them. "The Negro population received the boon without any great signs of exultation; the day passed over even with more stillness than a Sabbath. The agricultural labourers did not so readily turn out to work, and when they did, it was only to work what they pleased, and that generally was but poorly done. Many of the people, when the time of contracting with the owners of estates was appointed, left their former homes, and took to squatting in the bush, and abandoned plantations and grounds, on the borders of creeks in the neighbourhood of towns, where they lead a life of comparative idleness, of little use to themselves and less to the community at large, returning to a state of gross heathenism, practising and enjoying the superstitious African dances, with all their immorality. Their wants being few, are easily supplied from a bountiful soil, forests teeming with game, and the rivers, creeks, and swamps abundantly stocked with fish, which require but little exertion to procure. The Negro population who have remained on the estates do as little work as possible, which tells greatly on the crops; they do little else than reap the fruits of former years' labour, planting but little for the future."

AN ANTI-MALTHUSIAN FAMILY.—At Lloyds, near Ironbridge, Salop, the other day Mrs. Felton, the wife of a labouring man, presented her husband with twins, for the third time. What makes the matter more remarkable is, that two of her sisters have twice had twins.—From *Eddowes's Shrewsbury Journal*, Oct. 3rd, 1866.

A YOUNG MOTHER.—The Registrar of the Park (Sheffield) district reports to the Registrar General:—"I have registered the birth of a child in my district this quarter, the age of the mother being only thirteen years and ten months. She was employed in a cotton mill in the neighbourhood of Manchester."

PROOFS OF EARLY CIVILISATION IN IRELAND.—Lord Lifford has had a political controversy with Mr. Bright respecting the condition of Ireland. Mr. Bright proposes to revert to the land system in force before the conquest by Cromwell. Lord Lifford describes in a few forcible words the deplorable condition of the people at that time, and after showing how completely they were at the mercy of the chiefs, he says:—"As well might we compare the graceful coronation of Queen Victoria with that of an ancient Irish prince, who sat naked in a bath with the boiled carcass of a cow, which he tore with his teeth, while his nobles supped the broth in which his Highness sat."